

THE CHRISTIAN SECRETARY

REVIVALS.

The protracted meeting at Perry Ridge closed on Thursday last. This meeting was commenced by brethren McCraw and George, amid much opposition. Only a few could be found who were willing to assist in preparing an arbor for the accommodation of the audience. But the most violent in their opposition were among the first who were humbled by the mighty power of God's spirit. Upwards of 20 have been enabled to put their trust in Jesus.—*Alabama Baptist.*

GLORIOUS RESULT.—The protracted meeting at Hopewell, Perry Co. closed last Sabbath. After the morning service 31 willing converts went down into the water and were baptized. Several have been added by letter, and a number of others have indulged a hope, and are expected soon to go forward.—*Ib.*

From the Christian Index.

In Fluwanne, Ga. 50 have been added to the Force Fluwanne church, since June.

Elder J. W. D. Creath baptized 75 recently, most of whom are from Nottoway Co.

Two churches in Dan River Association are enjoying revivals; about 40 have professed conversion in each.

Rev. Azariah Prior, who about a year ago, resigned the pastorate of a Presbyterian church in Southwark, and was admitted to Episcopal orders, has resigned the rectorship of the church of the Messiah, which was organized after his ecclesiastical change.—*Bap. Record.*

FEMALE BACHELORS.—At the commencement exercises of Oberlin College, Wednesday, Aug. 23, the degree of A. B. was conferred on nineteen young gentlemen, and two young ladies.—*Cross and Jour.*

A Bishop's Views questioned by Churchmen.

Even this high misdemeanor, according to the theology of the "Banner of the Cross," has been committed, and not unfrequently lately. We do not believe that in America and in the 19th century, any efforts to elevate "Bishops" to the station of demigods, whose utterances are to be regarded as inspiration, will be successful. They look just like men, and talk just like men, and sometimes very weak ones, so that even churchmen cannot regard them as a superior order of beings. The following is from a correspondent of the "Episcopal Recorder."—*Bap. Record.*

You are charged with a high misdemeanor of the bishops, and for opposing to certain novel, and as you, in common with a large proportion of your brethren, consider them, very mistaken and dangerous opinions tending to overthrow one of the most useful institutions of the church, the recorded sentiments of the self-same bishop. It was sometimes allowed, even in the days of papal supremacy, to appeal from the pope to the same pope better informed. Has the editor of the *Banner* gone so far in the ardor of his new-born zeal for ultra-churchmanship, as to invest our Protestant diocesan bishops with an infallibility such as was scarcely conceded, by his hoodwinked subjects, to the self-styled vicars of Christ?

I would be one of the last to speak evil of dignities, or to utter a syllable calculated to diminish the respect due to those who are "over us in the Lord." The true churchman would wish to see their elevated places surrounded with the influence of sanctity. But the truths and interests of the gospel are ever more precious to him than the influence and veneration according to the chief officers of the church.

* * * * *

If a few of our bishops (and the Lord grant that the small number may not increase) see fit to leave the time-honored walls of our glorious church, cemented by the blood of saints, and take up a retrograde line of march into the dark ages, we are not called on to follow, or to point our flocks in the same direction. The candle which was lighted at the stake of Ridley, and old Hugh Latimer, is not destined, we trust, to be put out in our days."

From the Boston Recorder.

Sandwich Islands.

By an arrival at this port on Monday, from Oahu, we have intelligence from the Sandwich Islands to the 19th of April. We learn that the public mind, which had been much disturbed by the extraordinary conduct of the British commander, Lord Paulet, in seizing upon the government, was in a great degree quieted by the intelligence which had already reached the islands, that the native authority would undoubtedly soon be restored.

We have received the 4th (April) number of Rev. Mr. Damon's Temperance Advocate and Seamen's Friend, published at Honolulu, Hawaii.

The cause of Temperance appears to be advancing. The British Commissioners (still holding the reins of government) have made some regulations respecting the sale of spirituous liquors, which, considering the present state of public opinion, the Advocate commands. By these regulations, one hundred and fifty dollars is to be paid for a license to keep an eating house and to retail spirituous liquors, the house to be closed on the Sabbath day, and also every evening at 10 o'clock, and the commissioners to revoke the license in case of disorder. Nine houses had been licensed.

There is no temperance society at Honolulu among the foreigners. There is one at Lahaina,—"The Maui Temperance Society," which embraces about half of the foreign residents of Maui.

Dr. Damon acknowledges a donation of twenty dollars from "Right Hon. Lord Geo. Paulet," to be appropriated to the maintenance of the Seamen's Chapel at Honolulu.

The Advocate gives the number of what are called American Residents now on the Sandwich Islands, as follows:—Males, married to American wives, 61; males, married to native wives, 57; males, unmarried, 74; females, married, 61; females, unmarried, 4; native wives, 57; white children, 143; half-caste children, 119; total, 576. Deducting native wives and half-caste children, the number is about 400. Of these, 198 either are or have been connected with the American mission, viz., 84 adults and 28 children.

Christian Secretary.

HARTFORD, OCTOBER 6, 1843.

Circular Letter of the Hartford Baptist Association.

BELOVED BRETHREN:—

Called upon to address you in this our annual epistle, we feel it our solemn duty to invite your prayerful attention to the subject of **ESTABLISHMENT IN THE DOCTRINES OF GRACE.**

"In the most extensive sense of the term," says a writer upon this subject, "a doctrine is anything that is taught. But in common language it is used to denote a *truth* taught in the Bible. In the word of God there are no false or important doctrines; though some are to us much more important than others. The distinction between a doctrine and precept is this: A doctrine is a truth which the Bible proposes to our belief. A precept is something which requires our obedience."

We use the term, *Doctrines of Grace*, in its usual acceptation, and mean thereby those great and fundamental truths that are embraced by evangelical Christians. They include, The Trinity; The Decrees of God; Total Depravity; The Election of Grace; Man's moral Impotency; Justification by faith through imputed righteousness; The perseverance of the Saints, and all kindred doctrines. We believe it is the duty of all Christians, according to ability and opportunity, to become immovably established in the belief of these doctrines.

It is proposed to show—

1st, THE IMPORT OF THIS DUTY;

2d, ITS IMPORTANCE.

1. This duty includes an accurate knowledge of these doctrines. Many talk, and write, and dispute about them, who do not know what they are. This is apparent from the objections which are frequently brought against them. It is objected that they represent God as being cruel, unjust, partial;—that they destroy free agency, and man's responsibility; and that they limit the offers of Divine mercy exclusively to a few. These, and similar things, are attributed to these doctrines, which certainly form no part of them. They arise in the minds of men from ignorance of the doctrines. First of all, then, it should be our business, as inquirers after truth, to ascertain what are the doctrines themselves. We cannot attain this knowledge from those who oppose, nor always even from those who advocate them. Our only correct source of information is the Holy Scriptures. "To the law and to the testimony" we should repair; and here we may receive, not the teachings of man, but of the Holy Ghost.

2. A distinct conception of the ground on which they ought to be received. It is by no previous process of the mind, by which the doctrines are ascertained to be beautiful, or useful, or comprehensible, or rational, or philosophical, or sublime, that they are to be received. It is not because great, and good, and learned men believe and advocate them. It is not because they are embraced by our own, or any other denomination or denominations among Christians. It is simply and only because they are revealed in the Bible. Here we often err. In our investigations we first form our own conceptions of a doctrine, regardless of the source from whence it is derived,—we compare it with other supposed truths,—we inquire into its consistency or inconsistency, its reasonableness or unreasonableness, and proceed to draw our own inferences and conclusions;—whereas our first inquiries should be—Does the Bible teach it? Hence in all our studies on these subjects, profound humility and entire submission to the teachings of the Holy Spirit is indispensable.

3. A firm belief in, a hearty love to, and a steadfast defense of these doctrines, is included in the establishment we recommend. It is not sufficient that we receive the truth even, from the mere influence of early education, or of circumstances, or of interest. We would be established in the truth; but this establishment should result from personal studies, investigations, and convictions. Our faith will then be sincere and firm,—we shall love the truth believed, and steadfastly defend the truth loved. The doctrines under consideration, as contained in the Holy Scriptures, are inexpressibly interesting, important, and precious; and therefore claim such faith, such love, such defense. In the language of another, we should say:—"It is a duty to believe the doctrines of the Bible. It is a duty to *continue steadfast* in the belief of these doctrines. It is a duty to contend earnestly for the vindication of these doctrines. It is a duty to disown the efforts of all those who are attempting to propagate false doctrine. But we cannot believe any doctrine with which we are not acquainted. We cannot stand fast in the faith of the gospel unless we know what this faith is. We cannot contend earnestly for the faith once delivered to the saints, unless we know what are the doctrines which were committed to their trust. We cannot know who false teachers are, nor take one efficient step to counteract their poisonous leaven, unless we are able to distinguish the doctrines of the Lord from the commandments of men."

II. **We proceed to consider the importance of this duty.** The importance of Establishment in the Doctrines of Grace appears, 1st, From the fact that there is great danger, especially in the early part of religious experience, of departure from these doctrines.

The natural heart is extremely averse to them. They are at war with all our natural inclinations and propensities. Our philosophy, self-righteousness, and reasoning pride, often array themselves in hostility against them, and struggle hard and long for victory. All opposers of religion are violent against some or all of these doctrines. Many professed Christians say they cannot understand, they cannot love them. Of many, as of the Galatians, it may be said, ye did run well, who did hinder you. Ah! They are hindered. They have stumbled at this stumbling-stone and rock of offence. Many, thus fallen, have, by infinite mercy and grace of God, been restored; but many, it is to be feared, have fallen, to rise no more.

2. Departure from the doctrines of grace is invariably attended with disastrous consequences. Departure from the truth necessarily incurs the displeasure of God. He cannot smile upon our efforts, in support of error. He cannot smile upon us in our labors to pervert or destroy his truth. Every step we take in this course is attended with his frown, and his curse. Now if God be against us, what can we do?—how can we prosper? The wisest and the strongest, forsaking the truth, are like Samson shorn of his locks,—their strength is departed from them, and they become weak as other men. Nor can one, at the commencement of a course of departure from truth, foresee the extent in error and folly to which he may go. Many who could not receive the mystery of the Trinity, have nevertheless found little difficulty in believing that a being, the wisest and the noblest among created beings, and one next to the infinite Being, in dignity, knowledge, experience, wisdom and power, should descend from his lofty station "in the right hand of the Majesty on high," and become an infant lying in a manger; or, that a mere man, in nothing differing from other men, save by his official character, should perform all the miracles, possess all the wisdom, perfection and knowledge attributed in the Scriptures to Jesus Christ,—should raise the dead, and judge the world at the last

day. Trusting to our own wisdom, and leaning upon our own understanding, it is almost incredible, the strange theories we adopt. One man, if you can trace his way in his profound investigations on religious subjects, dissatisfied with the old, is seen, with appropriate implements at hand, literally digging into the *Earth* in quest of new revelations from *Heaven*. Golden plates soon appear,—mystic characters are engraven thereon—he sends them to the learned; but he cannot interpret to the unlearned; and he replies, that he is unlearned; miraculously qualified, he himself gives the interpretations; these are published in a book, and behold, a new Bible is presented to the world. Another must understand, if not "all mysteries, at least, all prophecy?"—he pores over its most obscure portions. As he slowly winds his way along this intricate path, clouds and darkness gather thickly and gloomily around him; but he must not be diverted from his course; he labors hard and long to dispense those clouds, and dispel that darkness. He labors, and he labors still, till, wonderful to relate, himself, from an interpretation of the prophecies, is transformed into the prophet, and, wrapt in the prophetic mantle, he comes forth, from the midst of his visions, to astonish and alarm the world with the announcement that he has discovered the very year, when, descending in the clouds of heaven with power and great glory, the Son of Man cometh to judge the world. A third is busily employed in "sewing pillows to all arm-holes,"—"to hurt souls." "He makes the heart of the righteous sad, and strengthens the hands of the wicked that he should not return from his wicked way, by promising him life." He would efface from your mind every impression arising from the belief that God will eternally punish the wicked; and so interpret every portion of the Holy Scriptures, that a burning hell, and a world of woe, shall disappear entirely from your vision, or appear before you as a mere idle chimera. Another maintains, with unblushing assurance, that the most desirable, nay, all of the graces of the Spirit, are communicated through the divine rite of Baptism, administered by the hands of a genuine successor of the Apostles; and that the divine life thus imparted, is perpetuated by the repeated participation of the Eucharist; thus leaving the broad and firm foundation which God has laid in Zion, upon which a guilty sinner may rest his hopes for eternal life. Another, following hard in the wake of his predecessors, but not satisfied with all their discoveries, proceeds in his strange work of objecting, disproving, renouncing, until he is brought to disclaim all religion. He casts his eye over this beautiful creation; he gazes on all its wonders and all its glories; he sees nothing but *Nature*; nor can he form the faintest conception even, of what *Nature* is. He is confident, however—he is certain—there is no Holy Bible; no immortal soul; no heaven; no hell; no future world. Be astonished, O heavens! tremble, O earth! *No God!* He is an *ATHEIST*! All his adherents are *ATHEISTS*!

But, pause you, sir, we pray you, and permit us to object, before you come to us with your announcement. Extinguish, if you will, the glorious sun in the heavens—blot out, if you will, the glowing luminaries of the firmament—throw a pall over all this fair creation; but leave to us our Bible, our Saviour, our hope of immortality beyond the grave, our Heavenly Father! Brethren, tarry here for a moment, examine the place to which we are now arrived: here is no God! View the prospect around you. Do you see anything lovely in the prospect? Do enchanting visions pass before you, or sweet sounds fall melodiously upon your ear? What do you see? Ah! every bright scene is receding from your vision; the blackness of darkness is gathering around you, and, horror-stricken, you turn away from the fearful desolations which, above, beneath, around, every where prevail, and resolve that you will flee as for your life. This we wish you to do; to this we affectionately and most earnestly exhort you. But we ask you, since you are here to tarry and ponder, until you shall understand something of the import of that phrase which you have so often read, and perhaps without emotion—"having no hope, and without God in the world," and until you shall feel something of the inexpressible importance of establishment in the truth and in the great and glorious *doctrines of grace*.

We ask you, too, to contrast the place where you now stand, with that described in your old-fashioned Bible, the Celestial City, that land of rest; that land "Of pure delight, Where saints immortal reign."

Do you consent to an exchange? We anticipate your reply; the wise man has furnished it at your hand; may we all feel the vast weight of its significance—"The fool has in his heart, there is no God." Precisely at the place you now are—desolate and cheerless as it is—we have a word more to say to you. We would say it plainly, sincerely, and yet affectionately and solemnly; we would say it in a voice of warning; hear it, all! hear it, O young man, and remember! Before you, you see the point towards which all religious error, and all false doctrines on the subject of religion tend. If our deepest convictions do not deceive us, the road that terminates in Infidelity, bold, bold Infidelity—*ATHEISM*—commences in opposition to the Doctrines of Grace.

3. A third reason enforcing the duty of establishment in the doctrines of grace, is found in their happy influence on the cause of Missions. Nowhere else can we see so clearly, so affectionately and so encouragingly, the moral condition of the heathen world, as in the light and under the influence of these doctrines of grace. They speak to us of unnumbered millions of immortal souls that are going down to hell. They place us within sight of the pit of woe, and its smoke ascends and its wailing comes up before us, and all these sights, and all these sounds call upon us to send the gospel "to all the dwellers on the earth." The field, they say, is the world. They concede that its moral condition is, apparently, discouraging—past human wisdom, or unaided human effort, to redeem. That it is a "valley full of dry bones," and they are both "very many, and very dry."—They permit us to ask the intensely interesting question: Can these bones live? They furnish us with an affirmative reply. "Again," he said unto me, "Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. So I prophesied as I was commanded; and as I prophesied there was a noise, and behold, a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Yes, brethren, these unnumbered millions of poor benighted heathen, send them the gospel, let the precious doctrines of grace fall upon them from the lips of the living preacher, shall, by the blessing of God, come up out of their graves, a company of redeemed souls and stand upon Mount Zion. Oh, what an exceeding great army! Oh, what a glorious company! Brethren, look at them; every one of them holds a golden harp in his hand; every one of them has a starry crown upon his head; every one of them sings that song and contributes to that sound that fills

all heaven with more than angelic melody—"Worthy is the Lamb, for he was slain for us." Brethren, look at them again! What an object the salvation of these souls! Let this object come up distinctly before you—the eternal salvation of these souls. Let it continue there. Do you ask, can we do any thing towards the accomplishment of this object? Yes—you can. We all can. By our prayers, by our sympathies and tears, our contributions and efforts, we rich can cast in of their abundance; the poor of their penury; the poor widow even can give her mite; the young maiden can spare something from his earnings; the young maiden from her ornaments, and all may participate in that rich blessing included in the great commission left with the church, by our Saviour—"Go ye into all the world, and preach the gospel to every creature." Blessed, blessed privilege! Brethren, have faith in God:—

"Faith, mighty faith, the promise sees, And trusts in that alone; Laughs at impossibilities, And cries, it shall be done."

Firmly established in the doctrines of grace, you stand on an immovable foundation. The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

LASTLY. We recommend your establishment in these doctrines, because, that placing yourselves under their influence, and yielding to their guidance, they will conduct you to a holy life and a triumphant death. We know, indeed, it is sometimes said they tend to licentiousness. It is only necessary, in reply, to refer to the lives of those who have most sincerely, consistently and faithfully embraced and defended them.

"Talk they of morals! O thou bleeding Lamb! The grand morality is love of thee."

Mr. Berryidge used to say "he had preached morality in his parish, till there was not a moral man in it. Nothing will purify the heart but the simple gospel of Christ Jesus." Dr. Chalmers preached doctrines opposed to those for which we plead, for twelve years; but he testifies that his preaching awakened not one sinner, nor, to his knowledge, to the conversion of one soul, nor promoted the morality for which he so eloquently pleaded, until he embraced the doctrines of grace, and determined to know nothing but Christ and his crucified." They sustain also in the dying hour. As the body is about to descend into the grave, and the soul to appear before God to answer to that holy law, that speaks in thunders of condemnation of all sin, can our own works, or merits or righteousness sustain? Defective, all. Then, Oh, then, we shall need an Almighty Saviour, O earth! *No God!* He is an *ATHEIST*! All his adherents are *ATHEISTS*!

But, pause you, sir, we pray you, and permit us to object, before you come to us with your announcement. Extinguish, if you will, the glorious sun in the heavens—blot out, if you will, the glowing luminaries of the firmament—throw a pall over all this fair creation; but leave to us our Bible, our Saviour, our hope of immortality beyond the grave, our Heavenly Father! Brethren, tarry here for a moment, examine the place to which we are now arrived: here is no God! View the prospect around you. Do you see anything lovely in the prospect? Do enchanting visions pass before you, or sweet sounds fall melodiously upon your ear? What do you see? Ah! every bright scene is receding from your vision; the blackness of darkness is gathering around you, and, horror-stricken, you turn away from the fearful desolations which, above, beneath, around, every where prevail, and resolve that you will flee as for your life. This we wish you to do; to this we affectionately and most earnestly exhort you. But we ask you, since you are here to tarry and ponder, until you shall understand something of the import of that phrase which you have so often read, and perhaps without emotion—"having no hope, and without God in the world," and until you shall feel something of the inexpressible importance of establishment in the truth and in the great and glorious *doctrines of grace*.

We find farther that the number of the deaf and dumb among the free colored population is three times as great as among the whites; while in the slave states there are but about half as many colored persons who suffer from this affliction, as whites—that in the free states the number of the blind is six times greater than among the whites—while in the slave states there are not twice as many blind colored persons as whites—that in the free states, there are between six and seven times as many insane and idiots (in proportion) among the colored population as among the whites;—while in the slave states the proportional number of insane whites is nearly twice that of the colored population.

It cannot be said that climate produces the difference, for the proportion among the whites is very nearly the same in the slaveholding and non-slaveholding states. Neither can it be argued that these statistics are materially incorrect, because there is a large free colored population in some of the slaveholding states; for Dr. T. R. Beck and S. Hazard, Esq., have shown in their works on this subject, by numerous statistics, that in those states where there are no slaves, these afflictions are more prevalent among the free blacks than in any others, and that in those states where no free blacks are found, the colored population is more exempt than where there are free colored people. These statistics also prove that the relative proportion of these infirmities among the free colored population is increasing. Thus, in 1830, the proportion of the deaf and dumb colored persons in the free states to those in the slave states was about 3 to 1. Now it is about 5 to 1. In 1830, the ratio of the blind colored persons in the free states to those in the slave states was less than 2 to 1. Now it is more than 3 to 1.

THE CHRISTIAN SECRETARY.

Irishburg, Pa., July 26,
satisfactory evidence of
parties; therefore further
Christian morality, the pu-
re of social and domestic
Jerome S. Anderson be-
posed from the Christian
excluded and so deposed.

PELEG HANCOX, Clerk.

ed Population.

considerable interest has
the question, Whether
of our Northern states
disease, and particu-
the mind and senses,
of the South? and as
interest to the philan-
man, as well as to the
aken the liberty to send
subject which have re-
New York Journal of Med-
which they are prin-
ciples, furnished by the
the pen of the able edi-
nuel Forry.

conclusively that the
Idiocy, of Blindness,
far greater among our
among any other por-
United States.

following table:

S AND TERRITORIES.

ons, the proportion of
7; Blind, 1 in 3068;

Among colored per-

portion of Deaf and

in 545; Insane and

Idiots, 1 in

AND TERRITORIES.

ons, the proportion of
in 2412; Insane and

colored persons, free

Deaf and Dumb is 1

Insane and

Idiots, 1 in

that in the non-slave-

on of colored persons

a little more than five

holding states—that

more than three times

blacks as the slaves—

and idiots, about ten

the number of the deaf

colored population is

ong the whites; while

but about half as many

from this affliction, as

ates the number of the

an among the whites—

here are not twice as

as whites—that in the

en six and seven times

(in proportion) among

among the whites;—

the proportional num-

er twice that of the color-

imate produces the dif-

among the whites is

slaveholding and non-

her can it be argued

aterially incorrect, be-

colored population in

states; for Dr. T. R.

have shown in their

numerous statistics, that

are no slaves, these af-

among the free blacks

in those states where

the colored population is

here are free colored

so prove that the rela-

mities among the free

black

thus, in 1830,

and dumb colored per-

son in the slave states,

it is about 5 to 1.

and colored persons in

the slave states was less

than 3 to 1.

and before the Academy

Moreau de Jounes, the

that in France, (and

of other countries,) mode of life, qual-

individual, &c.,) operate

in cases out of ten;

in only three out of

Moreau de Jounes, as

statistician is so well

nities for observation

we have no reason to

this fact in view then,

the conclusion that the

ee colored population

these facts before the

to appear as an apo-

not consider it in any

est blot which stains

ut in the hope that we

pathies are called forth

the paper at the

of the same hue at

as far as in us lies, to

ameliorate the condition of a race whose fate it has been for ages to wear the yoke of servitude. On a future occasion I may furnish you with some further statistics in relation to this subject.

MEDICUS.

Whatever may be the opinion of our respected correspondent as to the causes of insanity, idiocy, &c., among the colored population, we feel satisfied that slavery has nothing to do with the matter one way or the other. The negro is constitutionally formed for a warm climate, and of course the most temperate of the southern states are more congenial to his constitution than the cold winters of the north; nor does the statement that "the proportion of the above-named diseases" among the whites is very nearly the same in the slaveholding and non-slaveholding states, alter the case. It is with the blacks the argument has to do. We are satisfied that climate has much to do with this matter. Diet, also, is a fruitful source of disease. This "Medicus" will cheerfully allow; and we ask him whether the plain, simple fare of the southern slave, is not one of the principle causes of the vast difference between the diseases of the northern and southern colored population? In no part of the world can there be found so healthy and robust a population as among the poor of Ireland, whose food consists almost wholly of potatoes. And why have we not equal reason to infer that the field slaves, whose fare is confined principally to rice and sweet potatoes, should not exhibit an equal degree of health, while on the other hand the irregular diet, habits, &c., of many of the blacks at the north, is equally destructive to their health, and consequently to their minds?

Protestant Episcopal Convention.

The fifty-ninth annual Convention of the Protestant Episcopal Church of the Diocese of New York, convened in the city of New York, on Wednesday, the 27th ult. The Bishop in his address devotes a prominent share of it to the circumstances attending the ordination of Mr. Carey, or rather to a justification of the proceedings of the majority in that case. A resolution was introduced by Judge Oakley, having a direct bearing upon the case, which caused a lengthy debate, and was finally voted down. We shall endeavor to give a more particular account of these things in our next, which of room prevents us doing in the present number.

REV. DR. HAWES.—We understand the Centre church, at a meeting, convened for that purpose, voted by a large majority, that their pastor, Rev. Dr. Hawes, have leave of absence for one year, for the purpose of visiting the mission stations in Smyrna, and other places in the East. We are not advised whether Dr. H. has decided, positively, to go, but we believe the general impression is that he will sail in company with the missionaries that are soon to leave under the patronage of the American Board.

THE MIDDLETOWN MURDER.—Since the publication of our last, circumstances have transpired that render it probable that Bell and Roberts, the men who were arrested in Middletown, were concerned in the murder. A man named Lucien Hall, of Meriden, has also been arrested. He was seen in company with Bell and Roberts on the day of the murder, and on the same evening, went to a physician in Meriden, to have a deep cut on his hand, between his thumb and fore finger, sewed up. It is also said that his clothes, covered with blood, have since been found in the barn or Samuel Yale, Esq., of Meriden. The wound in his hand is supposed to have been given by Mrs. Bacon, with the carving knife found upon the floor near the corpse. Bell has served one term in State Prison for the crime of burglary.

THE CHRISTIAN FAMILY MAGAZINE.—A monthly periodical, edited by Rev. Daniel Newell, New York. Narratives, essays, poetry, and miscellaneous selections make up the contents of this Magazine. A handsome engraving also accompanies each number, the present one being embellished with a fine portrait of Summerfield. Price, one dollar, per annum. J. C. Wells, agent, 1st door north of the Centre Church.

THE MOTHER'S MAGAZINE.—This Magazine is conducted on the plan of the Mother's Monthly Journal, and like that periodical is an able and useful vehicle of religious truth. A beautiful engraving representing "The Mariner's Orphan," adorns the October number. John C. Wells, Agent.

RELIGIOUS AND LITERARY GEM.—A monthly Magazine, with engravings and music, edited by Rev. C. W. Denison, Boston. The names of a large number of contributors to the work appear on the cover, among them some of the finest writers in the country.

A CONTRAST.—The effects of a clergyman were recently sold at auction, near Hereford, England. His Library brought £3, and his Liquors £380. The effects of all such clergymen should be sold before their death, and the slaves in the slave states less

than 3 to 1.

and before the Academy Moreau de Jounes, the

that in France, (and like other countries,) mode of life, qual-

individual, &c.,) operate

in cases out of ten;

in only three out of Moreau de Jounes, as

statistician is so well

nities for observation

we have no reason to

this fact in view then,

the conclusion that the

ee colored population

these facts before the

to appear as an apo-

not consider it in any

est blot which stains

ut in the hope that we

pathies are called forth

the paper at the

of the same hue at

as far as in us lies, to

these facts before the

to appear as an apo-

not consider it in any

est blot which stains

ut in the hope that we

pathies are called forth

the paper at the

of the same hue at

as far as in us lies, to

Rev. Dr. Brownlee, of New York, has had a very severe attack of paralysis, and at the last accounts lay dangerously ill at Newburgh.

Selected Summary.

A ten-cent piece, gilded by the newly invented process, was passed on a countryman in Philadelphia, the other day, for a quarter eagle. There is all sorts of rascality going on in this world.

The yellow fever was at St. Jago de Cuba, at the last accounts—severe.

A disease resembling cholera is prevailing in the parish of Ayoville, (La.) and has carried off several of its citizens.

PICK-POCKETS.—Deacon Griswold, of West Hartford, had his pocket-book taken from his pocket at the place where the cattle were exhibited this morning. It contained upwards of \$50.

A gentleman's pocket was picked at the Fair on Thursday evening, at the City Hall. Look out for pick-pockets.—*Times*, Sept. 29.

PICK-POCKETS ARRESTED.—Two men who have been to this State lately—especially in Hartford and New Haven—doing a pretty extensive business in picking pockets, were arrested in New York yesterday afternoon. Money stolen in New Haven and Hartford, was found upon them. We have not learned their names.—*Argus*.

LONGEVITY.—Died, on Saturday, the 9th ult., at Bullock's, Mrs. Elizabeth Margaret Cross, at the advanced age of 112 years. During her life she enjoyed uninterrupted health, having never taken any medicine, or having any attendance from a physician, until three years since, when she had a fall and broke her arm, which she was enabled to use again in a few weeks. She was followed by her descendants to the fifth generation.

ACCIDENT ON THE RAILROAD.—An Irishman, who was employed in clearing out the ditches on the Railroad, fell from the dirt train at West Hartford, yesterday, when it was going at the rate of seven or eight miles the hour, and the cars passed over a part of his body and one of his thighs. He was immediately brought to this city, but so badly injured, that he died in two or three hours after the accident. We did not hear his name, but learn that he was lately from New York, and had no family.—*Corant*.

FLOUR AND MEAL.—The market firm to day at 4 43 for Genesee and the same for good brands Ohio and Michigan, 400 lbs. Troy sold at 4 43 and 300 round Ohio, for shipment, at 4 62. Death of Legal Hope, by Abm. Booth, D. D. Come and Welcome to Jesus, by John Bunyan.

Ripley's Review of Griffin, on Communion.

Memoir of Rev. Robert Hall.

Strictures on Sandemanianism, by A. Fuller.

Memoirs of Rev. Samuel Price, by do.

Covenant of Circumcision no just plea for Infant Baptism, by W. T. Brantley.

Reasons for the Formation of the Am. and For. Bible Society, by A. L. Covell.

Forms of Communion, by S. H. Cone.

Bliss' Letters on Christian Baptism as the initiatory ordinance into the real Kingdom of Christ.

Also, On the contrast between the Kingdom as organized by Christ, and the present sectarian state of the Christian world.

First volume of Baptist Library, cheap edition sold singly, containing

Paedobaptism examined on the principles, concessions and Reasonings of the most learned Paedobaptists, by Abm. Booth, D. D.

An Examination of Dr. Dwight's Discourses on Baptism contained in his system of Theology, by F. L. Cox, D. D.

Letters on Baptism, by John F. Bliss, A. M.

The above standard works are now for sale by the subscriber, and those who desire to supply themselves will do well to apply.

THE CHRISTIAN SECRETARY

Poetry.

Hospitality.

BY GEORGE SHEPARD BURLEIGH.
HEAVEN from above looks down with kindly eye,
On him who takes the weary wanderer in,
When the night deepens, and the storms begin
To pour their terrors from the darkened sky;
Poor pining prey of pitiless poverty,
Outcast perchance for deeds of cherished sin,
Let not his prayer for thee no kindness win,
Nor to his need what thou canst give deny:
God gave thee bread to feed thy starving brother;
He gave thy roof to shelter the distressed;
What thou wouldst ask deny not to another,
So shall thy fields and thou thyself be blessed;
For as thou sowest shall thy harvest be;
And with what hand thou giv'st, it shall be given to thee.

Hymn.

BY MARTHA DAY,
Father Almighty!

From thy high seat thou waketh and controllest
The insects that on thy footstool creep,
While, with a never wearied hand thou rollest
Millions of worlds along the boundless deep,
Oh, Father! now the clouds hang blackening o'er us;
And the dark, boiling deeps beneath us yawn:
Scatter the tempests, quell the waves before us;
To the wild, fearful night, send thou a blessed dawn.

Father All Merciful!

When thou shalt sit upon thy throne of glory,
The steadfast earth, the strong, untiring sea,
Their verdant isles, their mountains, high and hoary,
With awe and fear, shall from thy presence flee.
Then shalt thou sit a Judge, the guilty dooming
To adamantine chains and endless fire;
Oh, Father! how may we abide thy coming?
Where find a shelter from the pure JEHOVAN's ire?

Father All Merciful!

Still may the guilty come in peace before thee,
Bathing thy feet with tears of love and woe;
And while for pardon only we implore thee,
Blessings divine, unnumbered, o'er us flow.
Father, her heart from all her idols tearing,
Thine erring child again would turn to thee;
To thee she bends, trembling, yet not despairing,
From fear, remorse, and sin, oh, Father! set her free!

Miscellaneous.

For the Christian Secretary.

London Peace Convention.

SOME OF ITS RESOLUTIONS.

On the sinfulness of war.—"That this meeting, regarding the whole scope of the New Testament, and the awful ravages of war among the nations of the earth, is confirmed in the strong conviction, that 'war is inconsistent with the spirit of Christianity, and the true interests of mankind.'"

On the consequent duty of Christians.—"That under a deep sense of the sinfulness of war, and of the duty of Christians to adopt every measure for diffusing the principles of peace, this meeting would earnestly invite the cordial co-operation of all who profess the name of Christ, in the discharge of this duty, and in the general promotion of organized societies for this special object."

"That Christian women, having as deep an interest as any other portion of society in the progress of peace, owe to this cause the same aid which they have with so much zeal and success rendered to kindred enterprises of benevolence and reform."

Some of the means to be used among the mass of the people.—"That this convention, believing the time is fully come for making additional efforts to extend among all nations the heaven-born principles of peace, earnestly recommends the friends of peace throughout the world, and especially in France, America, and England, immediately to consider and adopt such measures as they may conceive to be best adapted, under their varied circumstances, for the general diffusion of the principles of peace among all classes of the community, but especially among the masses of the people, as being the only effectual mode of producing that amount of public opinion in their favor which will ensure the permanent prevention of war in every civilized country in the world."

The Press.—"That this Convention recommend to the friends of peace to promote the publication of articles in support of peace principles, in the periodicals of their respective countries, together with cheap tracts, circulars, hand-bills, &c., to be generally diffused among the people, and especially the poorer classes, as extensively as possible; and that they give the most liberal encouragement in their power, to those presses which issue such publications."

Local organizations.—"That peace societies be recommended to direct the attention of their agents to the necessity of not only delivering public lectures, but of using their best efforts to effect a regular organization of the whole country into county or other district associations, in the belief that such associations would not only embrace, in many instances, sufficient local talent and zeal to enable them to hold efficient public meetings in their districts without foreign aid, but would secure, through their agency, a more complete and extensive organization, by the establishment in the smaller towns, and even the villages of these respective districts, of branches of the 'parent peace society.'"

"That national peace societies be recommended to suggest to district and auxiliary associations, the importance of disseminating the principles of peace through the medium of the local press, by introducing the knowledge of such principles, as far as may be permitted, into all public schools, mechanics' institutions, &c.; and more especially by encouraging the formation of societies or associations among the working classes, from which the great mass of the army and navy is drawn."

Education of children.—"That this Convention, deeming it of the greatest importance that the minds of the rising generation should be thoroughly imbued with the principles of peace, and believe that Sabbath, day, and other schools afford an excellent opportunity for effecting this object, recommends the committee of the Peace Society in London, and all other peace societies, to prepare and issue a suitable address to children on this deeply interesting and important subject; and further to circulate amongst this interesting portion of the community, such tracts and books, as

may be calculated to interest and instruct the juvenile mind."

"That this Convention, composed of persons of various nations, for the purpose of deliberating upon the best means, under the divine blessing, of promoting permanent and universal peace, considers that military schools and colleges, and similar institutions, established for the purpose of training youth in the knowledge and the use of arms, are contrary to the spirit of Christianity; and that for the noblest faculties with which God has endowed his creatures, to be cultivated for the express purpose of rendering men learned in the science, and skillful in the art of war, is at variance with the object for which our Lord Jesus Christ came into the world, and the whole scope of his mission upon earth. They therefore, in the exercise of that charity which desires and would promote the best interests of all men, submit whether it be not an act of inconsistency in Christian parents to send their children to such establishments to be taught the art and science of war, and also in their early youth to place them on board of ships of war, that they may be trained in that discipline and those arts by which these vast engines of human destruction are rendered most efficient for the accomplishment of their direful purpose."

On the Congress of Nations.—"That, while recommending the plan of Judge Jay, which proposes that nations should enter into treaty stipulations to refer their differences to the arbitration of a friendly power, as a measure the most immediately available for the prevention of war, we still regard, as peace societies have from their origin regarded, especially as set forth by the late Wm. Ladd, Esq., a Congress of Nations, to settle and perfect the code of international law, and a High Court of Nations to interpret and apply that law for the settlement of all national disputes, as that which should be further kept in view by the friends of peace, and urged upon the governments as one of the best practical modes of settling peacefully and satisfactorily such international disputes."

On the manufacture and sale of arms.—"That this Convention, assembled for the purpose of deliberating upon the best means under the divine blessing, of showing the world the evil and iniquity of the spirit and practice of war, and to promote permanent and universal peace, are encouraged in their great object by the belief, that he who came not to destroy men's lives but to save them, will work through the instrumentalities of his servants for the bringing in of that day, when the people shall beat their swords into ploughshares, and their spears into pruning-hooks. They would therefore respectfully and affectionately submit to their fellow-Christians of every nation, whether to make the manufacture and sale of arms and ammunition for warlike purposes their trade and calling in life, be not inconsistent with their high profession, and whether by adopting such a course they are not doing their part towards impeding the coming of the day when wars shall cease unto the ends of the earth; and whether it does not virtually disqualify them, as faithful men, from contributing towards the establishment among the nations of 'the kingdom of our Lord Jesus Christ,' the 'Prince of Peace.'"

Resistance of threatened wars.—"That whenever any symptoms of the approach of war in which the countries here represented in this Convention are likely to be engaged, arise, the committees of the peace societies should call their friends throughout the country to awaken the public attention to the subject, and without waiting for the actual declaration of war, and regardless of all political considerations or suspicions, enter their firm but respectful protest against such threatened war, whatever may be its pretext, or whoever may be its advocates and supporters, in such a manner as may appear to them best calculated to secure the preservation of peace."

Wars in the East.—"That the recent wars in China, Afghanistan, and Scinde, are, in the opinion of this Convention, gross violations of all equitable and Christian principles; and directly calculated to prejudice the reception of evangelical truth in those heathen nations, as well as to deprecate the character and influence of the British people throughout the whole civilized world; and that a copy of this resolution be forwarded to the members of the British Government and Parliament."

Opium trade with China.—"That the maintenance of peace with China, by which, under Providence, the blessings of Christianity might gradually be extended to one-third of the population of the globe, is earnestly to be desired; but it is the deliberate opinion of this Convention, that the contraband traffic in opium, carried on by British subjects, being a source of extreme irritation to the government and people of that empire, threatens again to renew the horrors which characterized the recent war; and that it is the bounded duty of the delegates, individually and collectively, to exert themselves for the suppression of this great evil."

Here is only a part of the results to which the Convention came; but those who are desirous of seeing a full account of its proceedings, and the series of important documents laid before it, may find them in a volume expected in a few days from London, at the Depository of the American Peace Society, 13 Tremont Row, Boston.

G. C. B.

September 19th, 1843.

From the Christian Reflector.

Palp Edict against the Jews.

THE INQUISITION REVIVED.

A new and startling measure has been adopted against that persecuted people, the Jews, which illustrates the present spirit of Popery, and shows what other classes of men may expect at the Pope's hands, if they ever become his political dependents. A correspondent has copied from a foreign paper, the substance of the edict referred to, which he introduces as follows:

Mr. Editor,—I suppose funds are getting low in the treasury of the Vatican, and the so-called Holy Father, thinking it would be but lost labor to send forth a second Tetzel for the sale of indulgences, has hit upon this method for recruiting his finances. Many of the friends of pure religion had fondly hoped that the Inquisition was a thing of by-gone days—a tale of those barbarous times when ecclesiastical judges roasted men, and the civil judges boiled them. But few will continue to cherish this hope after reading such an edict as the following.

[Given at Ancona, June 24th, 1843.]
EDICT OF THE INQUISITION OF ANCONA AGAINST
THE JEWS.

We Fra Vicenza Salina of the Order of Predicatori, Master in Theology, General Inquisitor in Ancona, Sungaglin, Jesi, Osino, Cingoli, Marcerat, Tolentino, Loreto, Recanati, and other towns, districts, &c.

It being deemed necessary to revive the full observance of the disciplinary laws, relative to the Israelites residing within our jurisdiction, authorized by that despatch of the Sacred and Supreme Inquisition of Rome, dated, June 10th, 1843, expressly enjoining and commanding the observance of the decrees and pontifical constitutions, especially in respect to Christian nurses and domestic servants, or to the sale of property either in towns or country districts. We decree as follows. 1. from the interval of two months after the date of this day, all gypsy and Christian domestics, male and female, must be dismissed from from service in the Ghetti or Jewish districts; and all Jews residing within our jurisdiction are expressly prohibited from employing any Christian nurse or availing themselves of the services of any Christian in any domestic occupation whatever, under pain of being immediately punished according to the pontifical decrees and constitutions.

The 2d article of this edict demands that they give up all real estate, and funded property. The 3d, that they confine themselves in the Jewish Quarters. The 4th forbids them to eat or associate with Christians, and excludes all Jews from the benefit of ordinaries and public houses. The 5th forbids their entering a Christian house; 6th, forbids harboring any Christian. The 8th requires that no Hebrew shall frequent the houses of Christians, or maintain friendly relations with Christian men and women. 9. That they must not travel abroad under penalty of the law. The 10th forbids them to traffic in sacred ornaments or books of any kind, and to keep in possession prohibited books of any sort, under the penalty of one hundred dollars, and seven years imprisonment; and those having any of these in possession, must surrender them to the tribunal of the Holy Inquisition. The 11th forbids them to sing psalms and perform any ceremony on their dead.

The whole is signed,
FRA VICENZA SALINA, General Inquisitor.
DON VITALIAN BARATTINI, for the Chancellor.

PROSPECTS OF THE BAPTISTS.—Among other circumstances which lead us to anticipate the rapid and continued progress of Baptist views in this country, are the dissensions of other denominations. The contest between Old and New School terribly shattered the Presbyterian Church, and caused a check in their regular advance, from which they are not likely to recover in many years.

The developments of Puseyism have weakened the power of Episcopalianism, and created well-founded prejudices against it. It is seen that, however evangelical a man may be in that church, his family are brought up in paths which, legitimately or not, leads towards Rome. The sons of Wilberforce are confirmed Puseyites!—Wherever High Church views prevail—and no Episcopalian is safe from them—Romanism, or the image of the beast, Oxfordism, is seen in the vista. This will go far towards ruining Episcopalianism among us.

Ecclesiastical dissensions are to be looked for among the Methodists. The Episcopal government by them is carried to such extremes, that the spirit of Americans will not continue to submit to it. Instances of rebellion are frequently occurring, and there is reason to believe that they will continue to increase until the mass of the people are affected by it.

Among us, happily, there is no such general ecclesiastical organization as in other denominations, and of course no dissension can thence arise.

Independency has disadvantages all must admit—at least in the present state of human nature—but among its superabounding advantages is this, that there cannot arise a general storm threatening the overthrow or division of the denomination. Let Baptists be true to their principles, and they have every reason to believe that their growth in numbers will be unequalled by that of any other denomination in this country.

[Communicated.]

Obituary.

Died at his residence, in New London, on the first day of Sept. 1843, Dea. JOHN CONGDON, aged 58 years. He was born in Montville, New London Co. Dec. 21st, 1784. Dea. Congdon as a citizen, was universally beloved, and shared largely that respect which his uprightness could not fail to secure. As a Christian, also, it was true of him, that "he was a burning and a shining light." His mind was in early life captivated with the glory of Christ, and the beauties of that religion of which he became a distinguished ornament.

He publicly professed his love to Christ about 21 years ago, since which time he has honored the profession by standing fast in, and contending for, the "faith once delivered to the saints."

For the last eleven years of his life, he has been a member of the First Baptist church of this city: during which time he exhibited an ever-increasing interest in the kingdom of God.

His love for the cause of Christ was evinced by an uncompromising devotion to its interests. During severe trials through which the church was called to pass, he was at his post, prepared to weep before God for his suffering cause; or act with his characteristic firmness on points which involved its present and future welfare.

In the wonderful out-pouring of the spirit of God upon the church and city the last winter, he was a sharer in an eminent degree. At the dawn of day, from week to week he was found at the house of prayer, (like Mary who was early at the tomb of Jesus,) to implore the divine favor upon the church and city. The part which he took at that time in the overwhelming work of God, which, like a torrent, was sweeping over the city, was highly evincive that he was finishing up his last work: he struggled mightily in the conflict, and rejoiced much in the wonderful victory achieved by the grace of God.

When he began to decline in health, his mind appeared (especially his mental powers) partially eclipsed; but never so far as in the least to shake his confidence in God. His soul would arise at the approach of his brethren, from the mental shade which strangely mark-

ed his disease, like the morning sun. All gloom would seem to be chased away at the sound of prayer, or the songs of Zion in which he delighted to unite. His mind seemed in his sickness to hang like a rainbow on the cloud, exhibiting features of religious glory even upon the clouds which encircle the dying saint. Religious devotions never failed to animate his meek and Jesus-like spirit, till disease effectually eclipsed the entire mind. This, though it prevented that affectionate farewell which the disciples of Christ and his dear family anticipated, nevertheless it could exert no control over a destiny which was identified with both grace and glory.

Thus closed the mortal life of him for whom a deeply afflicted family lament, and a church of God mourns. On the morning of the first Sabbath in Sept. he was followed by his family and friends to the house of God in which he had taken much delight, and the faded form was placed by the six remaining deacons of the church, upon the table by the side of which one month before he stood and received the elements of the body and blood of Christ, and bore them to the church of God. A sermon was delivered by the pastor of the church, from Ecc. 4: 2, to a crowded and deeply interested and weeping congregation, after which we followed him to the "long home," and in hope of the resurrection of the dead, committed his body to the dust. The church returned from the grave to celebrate the supper of the Lord Jesus: an affecting scene indeed to them. Within the compass of the church we could behold the weeping family, but brother Congdon was gone. Our consolation is, he died in the Lord and rests from his toils.

Fruits of Puseyism.

"A tree is known by its fruits."

PUSEYISM AND SUNDAY SCHOOLS.—The opinions of Bishop Doane of New Jersey, concerning Sunday Schools, are thus expressed: "It is the offspring of superficial labor-saving and self-sparing age. It has done some good, but hindered more, and brought with it much mischief. It has taken off from parents and sponsors, the sense of their responsibility in the religious care of children. It has cheated pastors with a notion of an easier way of doing, what Jesus laid on Simon, of the highest test of his love, the feeding of his lambs. It has puffed up multitudes with the conceit of knowledge, and almost of a new order in the church."

It is certainly pleasing to remark how error counteracts itself. Let Puseyism abandon the Sunday school, and there will be but little danger of the spread of its doctrines. The hopes of evangelical Christians depend very largely upon that which is thus rudely attacked and repudiated, and their efforts to sustain and enlarge the system should consequently be greatly increased.—*Baptist Advocate.*

The developments of Puseyism have weakened the power of Episcopalianism, and created well-founded prejudices against it. It is seen that, however evangelical a man may be in that church, his family are brought up in paths which, legitimately or not, leads towards Rome. The sons of Wilberforce are confirmed Puseyites!—Wherever High Church views prevail—and no Episcopalian is safe from them—Romanism, or the image of the beast, Oxfordism, is seen in the vista. This will go far towards ruining Episcopalianism among us.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company: Eliphalet Terry, Charles Boswell, S. H. Huntington, Henry Keeney, James Goodwin, Jr. John P. Brace, Junius Morgan, Junius G. Bolles, Secretary.

DR. SPOHN'S HEADACHE REMEDY

will effectively cure sick headache, either from the surface, or bilious. Hundreds of families are using it with great success.

DR. SPOHN'S ELIXIR OF HEALTH

for the certain prevention of FEVERS, or any general sickness; keeping the stomach in most perfect order, the bowels regular, and a determination to the surface.

COLDS & COUGHS

pains in the bones, harseness, and DROPSY are quickly cured by it. Know this by trying.

CORNS.—The French Plaster is a sure cure.

DR. SPOHN'S BLOOD PILLS, superior to all others for cleansing the system and the humors affecting the blood, and for all irregularities of the bowels, and the general health.

[See Dr. Spon's sig. nature, thus:]

HEADACHE

DR. SPOHN'S HEADACHE REMEDY

will effectually cure sick headache, either from the surface, or bilious. Hundreds of families are using it with great success.

DR. SPOHN'S ELIXIR OF HEALTH

for the certain prevention of FEVERS, or any general sickness; keeping the stomach in most perfect order, the bowels regular, and a determination to the surface.